

# Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST

The Serpent in the Wilderness

WHO OF US ARE KINGS?

WORDS OF WISDOM

ABOUT REMEMBERING

MIMOSA CHRISTIANS, OR WITCH HAZEL?

FOR GOOD COPYING

MEDITATIONS ON THE WORD

QUESTIONS AND ANSWERS

GOD'S BANK

# Megiddo Message

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Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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## LETTERS

### In Preparation

Dear Sister,

There are so many things that we have to do to prepare for our Lord's coming.

Blessed are they that do His commandments that they may have right to the tree of life and may enter in through the gate into the city, and to pray:

Dear Saviour, help me every day  
To love more dearly as I pray.  
I would walk daily by Thy side,  
And trust in Thee whate'er betide.  
Help me to live so near to Thee,  
Thy likeness may be seen in me.  
Make me so gentle, kind and true  
That I will do as Thou wouldst do,  
And every day till Thou shalt come,  
To do some good to help save one.

Kinards, S. C.

Mrs. E. C.

### Work to be Done

Dear Mission Friends:

I have just finished reading "The Ant And The Grasshopper." It is indeed a great lesson to learn if we take the meaning spiritually. It assures us that we must be up and busy, not sleeping on the job, for we realize that the night is coming when no man can work. Today is the day of salvation. We hope to be ready with our garments clean and white but there is a lot of polishing and shining to be done.

The Lord has said in His Word that He will give every man according as his work has been.

New York, N. Y.

M. P.

### Better Living

Dear Brother,

I have been getting the MESSAGE for thirty years and would not want to be without it as it has helped me to live a better life with peace and contentment, and to apply James 1: 3 in my life; let God have His way, not mine.

Newark, N. J.

Mrs. J. S.

### A Great Help

Dear Sirs:

I enjoy reading your good Christian Message. It is a great help to those who wish to live a good Christian life.

Powhatan Pt., Ohio

Mrs. A.

### Guiding Light

Dear Friends:

I enjoy both the MESSAGE and the Bible Lessons, both of which help to keep before me the necessity of strict "obedience." I believe that if we do not keep this fact, before we know it, we will be exerting our own way and come up far short of what the Master expects of us.

Irvine, Ky.

M. H.

# The Serpent in the Wilderness

**W**E READ in John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." To the religious world this refers to Jesus' being lifted up on the cross of Calvary. But why should we apply that lifting up only when other phases of His lifting up are so much more important? Surely His exaltation at the right hand of the Father would be an event of far greater import than His lifting up on the cross. Peter spoke of this lifting up in his sermon on the Day of Pentecost in the following words: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear" (Acts 2:32, 33). And His ultimate lifting up to the kingship of the entire earth, will be infinitely greater.

There need be no doubt that Moses lifted up a brazen serpent in the Wilderness, it was preserved for some 750 years until the time of King Hezekiah's ascension to the throne, when he destroyed it. Israel had taken to worshipping it as a god. The account in II Kings 18:4 states: "He [Hezekiah] removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan," meaning, "A piece of brass." Let us look for a spiritual lesson applicable to ourselves.

We as Christians have serpent problems in our own lives today, both external and internal. Externally, sinister forces are always at work, which would divert our interest from God, and internally, our wicked and deceitful hearts (Jer. 17:9) are always ready to lead us once more into sin.

Let us examine the meaning of "serpent," as given in *Gesenius's Hebrew Lexicon*. One definition is, "to hiss, to whisper, as soothsayers; to use sorceries, enchantments." The word also signifies "to shine, as brass; to brighten up; to cover up." And in the New Testament the word means: "like a serpent; name of a people; like or in the nature of a serpent, with serpent's voice; name of a people; with or like a serpent."

Some examples of how the word is used in the New Testament are cited. John the Baptist is good authority and he employed the term vipers to depict evil men: "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7). The Pharisees and Sadducees were called the generation of vipers or serpents, and John told them to "bring forth therefore fruits meet for repentance [answerable to amendment of life—Margin]." That is one example of how the word serpent is used.

In Matthew 23 Jesus will tell us more about these serpents. He was talking to the scribes and Pharisees in this chapter and He strongly denounced them by many derogatory names. He condemned them as hypocrites and "like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's

bones, and of all uncleanness." This is the kind that are serpents in God's sight. "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [Gehenna, destruction]?"

## Pharisaic Serpents

These scribes and Pharisees He was talking to were the serpents, the generation of vipers. A man or a woman may be outwardly beautiful, may make a good appearance, be affable, friendly, etc., but inwardly full of hypocrisy and iniquity. Jesus knew what they were, and He called them the right name, serpents, a generation of vipers. And that is what Paul calls them in II Cor. 11:3. He was jealous over the Church with godly jealousy; for, he says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty." Dr. Moffatt's rendering of this text is very plain: "I betrothed you as a chaste maiden to present you to your one husband Christ, but I am afraid of your thoughts getting seduced from a single devotion to Christ, just as the serpent beguiled Eve with his cunning." Paul knew there were serpents ready to beguile their single-hearted devotion or fidelity, just as the serpent beguiled Eve. If we know how our minds are corrupted by the talk of the serpent by the wiles of wicked men and women and by the promptings of our own evil hearts, we can know how the serpent beguiled Eve. There was no more a literal serpent in the garden then than there is now. Adam and Eve simply wanted their own way and were led astray from single devotion to God by their own fleshly minds.

## Rebellious Serpents

In Numbers 16 we read of some terrible serpents—I never heard of any worse. The chapter relates how that Korah, Dathan, and Abiram "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." Note that these were men of renown, men whom God had placed in a position of authority; men who had seen the wonders that God had wrought when He brought the Children of Israel out of Egypt. There were two hundred and fifty of them, but Korah, Dathan and Abiram were the worst; they were the ring leaders, the serpents that led them astray. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them."



Here was Moses who had delivered them out of Egypt; they knew that God was with him, and yet they could say, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" How big they felt! "And when Moses heard it"—what did he do?—"He fell upon his face." He was humble. "And he spake unto Korah and all his company, saying, Even tomorrow the Lord will show you who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near to him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord tomorrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi." The sons of Levi were those responsible for the service of the tabernacle, including the family of Aaron from which were chosen the priesthood. They were jealous of Aaron and his sons.

And Moses said: You men whom the Lord hath set apart to minister unto Him, "seemeth it but a small thing unto you that the Lord God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren, the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?"

"And Moses sent to call Dathan, and Abiram, the sons of Eliab; which said, We will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except that thou make thyself altogether a prince over us?" Well, I think that they are about as fiery serpents as any the Bible tells about. "And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, tomorrow: and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer."

#### Consumed Serpents

They did this, and the Lord spake unto Moses and Aaron, saying, "Separate yourselves from among this congregation, that I may consume them in a moment." Those who would separate themselves would be spared. "And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan and Abiram." Get away from them, so you will not be contaminated by their treason. "And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The Lord gave them a chance to escape, and every one who separated from them was spared, but the ones who remained with them were destroyed.

"So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came

out and stood in the door of their tents, and their wives, and their sons, and their little children." But there was not one among them that would be any real account to the Lord, hence they were destroyed as a group. "And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." These were terrible serpents who had caused the people to rebel, and God's judgments were brought upon them because they would not do as they were commanded.

The serpent's bite killed.

#### Lying Serpents

The 13th and 14th chapters of Numbers tell about the twelve men who were chosen to spy out the land of Canaan, but only two, Caleb and Joshua, were faithful; the other ten were the worst kind of serpents. These ten men were heads over the congregation, men of renown, but they dissembled and brought in a false report of the land, and they died of the plague before the Lord because they caused the congregation to sin.

We read in Num. 21: 4, 5: "And they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." They did not like what the Lord gave them; they were like many today, the unfaithful, who do not want to come out from the world with its folly and pride and be satisfied with the pleasures of righteousness.

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." The serpents still bite, and people still are easily "bitten."

The definitions of "bit" are: "Metaphorically, to vex, to oppress, to lend on usury, to bite." The biting by serpents was symbolic of the wicked leaders that vexed and misled them, and caused them to rebel: like the ten false spies, and Korah, Dathan, and Abiram. They vexed and deceived them and caused them to rebel; there were plenty of that kind of serpents around. We have the same kind of serpents in our day, in our midst as well as outside. The nature of the serpent has not changed; they are just the same today as in the days of Jesus and John the Baptist.

Then we read further in Num. 21: 7, "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us.

And Moses prayed for the people." How often we have prayed to the Lord that if He would deliver us from some temptation or trial, we would serve Him better than ever before! But after we are delivered, it is a difficult thing to remember our vows. Many we have known of, after they were delivered, went back to their old life and did not serve the Lord; they forgot their prayer. But let us see that we remember to keep our vows. The serpents are enemies, and the Lord has delivered us from many enemies.

### The Serpent and The Pole

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." In the type, they would get this literal life, but in the antitype, eternal life. Moses was told to set the serpent of brass upon a pole so that it could be seen. The word "pole" signifies something elevated, "a lofty sign, a standard placed on a high mountain as a means of directing to a place of safety, chiefly to give the people a place of rendezvous, a place of deliverance." The lexicographer gives an example in Isa. 5:26 of how it is used: "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly." This represents the future day when God's Truth shall be exalted and all shall know the Lord from the least to the greatest.

Every one who now lives out this Word, will become a part of that ensign that is lifted up for the nations to look to as an example of right living.

In Isa. 62:10 the word is used again: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." This standard is the Word of God, and every one who will be lifted up and live by it now, becoming mentally and morally one with God, shall be exalted to receive the Spirit birth and live eternally.

Another example is given in Jer. 4:6. We will first read verse 4: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." We must become circumcised at heart. Now read verse 6: "Set up a standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction." We can be the means, if only now we will look to the elevated ensign, of setting up the standard for the people in the age to come.

In Isa. 11:12 is another thought on the "pole" or standard: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Both "ensign" and "pole" are translated from the same Hebrew word. If we will only be lifted up now, we shall be the means of dispensing blessings to all mankind. "Pole" signifies, metaphorically: "A sign, signal, to lift up a standard."

### Some "Serpents" That Shine!

The word "serpent" has still other definitions that carry an opposite meaning from those we have given. One commentator says: "The serpent probably signifies to shine, as brass." "Fiery" means: "to suck in, drink in,

swallow down: a species of venomous serpent." And still another definition is: "an order of angels attending on God; bright, to shine as brass." You can go through this process of polishing and brightening up now and can become an attendant on God, or you can still remain a serpent.

No doubt some of those whom John the Baptist classed a generation of vipers were moved by his sharp but fitting accusation, and afterward cleaned up and became polished, and will shine in eternity as the angels. If we endure the polishing process now, the Lord will fulfill to us His promise in I Sam. 2:8, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

"Brass" means "to shine, to polish, to put up a polished one." Examined from this vantage point, the serpent can symbolize those who have polished up and been made shining and bright like the angels.

An example of how "brass" is used is found in Ezek. 1:4, 5, "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man"—the one "new" man. The "four living creatures" could logically represent the 144,000 faithful ones, the one man made in the image of God, which number is revealed in Rev. 14:1. "And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass." They were like something bright, burnished brass, which teaches that we must become polished metal, not a rough, unpolished vessel, and then we shall shine through eternity.

In Dan. 10:2-6 the Prophet tells us of some days of mourning. In the antitype it is from the time Truth emerged from the darkness, and God's people ate no bread of desires, partook of none of the flesh or wine of Babylon, her false doctrines, until the coming of the prophet Elijah and Christ. Then we see the multitudinous man (Christ and the Church, Col. 1:18) glorified: made like unto "polished brass." "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in color to polished brass, and the voice of his words like the voice of a multitude"—the one hundred and forty-four thousand faithful ones that will stand with Christ on Mt. Zion.

### The Exalted Serpent

Now in Num. 21:9 it says that Moses lifted up or exalted the serpent of brass that he had made, and all who looked upon it were spared. But what is the antitype? Let us go back to John 3:14, 15. Jesus had been telling Nicodemus how we must become mentally and morally one with God, become new creatures, produced anew, and now He says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." "Lifted up" signifies "exalt, to elevate; exaltation." If we become lifted up, become polished brass, exalt this Son of man by holding up the words of Truth or the spiritual Christ in our daily living, then we



can become a part of the Son of man to be exalted in the future. We can be a serpent of polished brass that will be used as a standard or example to be lifted up for the people to pattern after.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" said the great Apostle (II Cor. 5:17). Naturally we all have the serpent's nature—cunning, crafty; but we must become made over new, mentally and morally; must become polished until the old serpent nature dies out.

This exaltation, this lifting up, means something. Go where you please, and you will find people hate the light. They love darkness rather than light "because their deeds are evil," as said our Master; they will not come to the light that their deeds may be reproved and they be lifted up.

What lesson, what profit spiritually would it be to us to read of a literal serpent in the Garden of Eden, or that literal serpents bit the children of Israel? But when we learn that *the same serpent nature within is with us today*, and that we are bitten by *the same human perversities* as they were, we can get a great lesson from it. It behooves us to beware!

The bite of the serpent is to lead or lure into evil. So Paul's warning impresses us more deeply: "I feel a divine jealousy for you. . . I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ" (II Cor. 11:2, R. S. V.). The serpent of falsehoods tries to lead away from the Truth; the serpent of the flesh tries to lead away from God.

Let us be watchful lest we become ensnared.

### OBITUARY

#### ESTELLA S. BECK

On July 18, 1960 we, of the Megiddo Mission Church, assembled to pay our last respects to an esteemed sister and friend, Sister Estella S. Beck, whose decease occurred July 16, 1960, after some four months of acute and painful suffering, which was endured, however, with patience and Christian resignation.

Our Sister was born July 29, 1878 in Berea, Ohio, to Peter F. and Mary C. Schneider.

Sister Beck was widow of Brother David J. Beck whose decease occurred in 1956. She is survived by three sons: Arthur L. of Eggertsville, N. Y., Donald J. of Rochester, N. Y., and Leland C. Beck of Galveston, Texas. Also three grandchildren and two great-grandchildren survive her.

Our sister was a highly respected member of our Church, and a staunch supporter of the Biblical study of Scripture as directed to us by our noble founder, the Rev. L. T. Nichols. She, with her late husband, had been devoted workers with music and choir work of the Church for many years. She was an eager promoter of mission work in whatever branch she could be helpful. Our sister will be missed—until we meet again in the Great Day of the resurrection of the dead in Christ when the great Judge shall reward every man according to his work.

This was our sister's hope and steady aim during the thirty-six years as a member of Megiddo Mission Church, and her support and comfort in life's closing days.

To those who mourn we point the same strengthening hope and promise.

### Who of Us are Kings?

IT WAS SAID that Frederick the Great of Prussia was walking along a road on the outskirts of Berlin one day, when he accidentally brushed against a very old man.

"Who are you?" the king asked out of idle curiosity as the two came to an abrupt halt.

"I am a king," the old man answered.

"A king? Over what principality do you reign?" asked the amazed Frederick.

"Over myself. I rule myself because I control myself. I am my own subject to command," replied the elderly one proudly.

All of us can become kings in the sense of the old man's words. But how many of us actually are?

Instead of being in command, very often, we find ourselves letting ourselves be ruled over by the tyrants of temper, bitterness and passion. We cannot hope to rule others in God's realm if we do not rule ourselves. And we can only rule ourselves with the help of higher principles than our own.

The disciplined man is a joy to himself and to those he associates with, for he has the strength that we value most highly—that which comes from inner mastery.

To remain calm when the temptation to show temper is strong; to be honest when it would be easy to do something a little underhanded; to be kind when it would be easy to hurt someone; to forgive and forget when one has been unjustly blamed or injured—these are the marks of control—and character.

The one who restrains himself is free while the unrestrained one is a slave to his own confusing. Our true liberty exists in proportion to the wholesome restraint we exercise over our words, thoughts and deeds.

In short—a person who controls himself merits the blessings of God and man, not to speak of the pleasure that he gives himself. Self-control is the highest form of courage. It is the foundation of all virtues. It is one of the most important, but one of the most difficult things for a powerful mind to be its own master.

Can we meet the next problem, crisis or challenge in our lives in abrupt halt with the confident assertion, "I am a king"?

Strength of character consists of two things: power of will and power of self-restraint. It requires two things therefore for its existence: strong feelings and strong command over them.

Government is at the bottom of all progress. The individual who governs best, progresses most.

Before the act must come the thought. But control of the mind does not come by merely wishing for it; we must fill the mind with high, elevating thoughts. Do not let the thoughts flit here and there as they please but cast down imaginations "and every high thing that exalteth itself against the knowledge of God" and bring into captivity every thought to the obedience of Christ.

Do we have such a burning desire to obtain the reward of life eternal, that all other interests are secondary, or are we allowing other interests to cancel our self-control?

If we tolerate conflicting interests in our lives, then sooner or later one or the other of these interests will rise up and assume control.

Let us fix in our minds that a Christian cannot control the margin if something other than God's Word controls the center of our lives.

We must have one supreme control.

## Perfect Harmony

There is a natural battlefield  
In every human breast,  
Where two opposing forces meet,  
And where they seldom rest.

Although that field is often hid,  
'Tis clearly seen by One  
Who knows full well where victory lies  
When each day's work is done.

One army clusters strong and fierce,  
Their chief of demon form;  
His brow is like the thundercloud,  
His voice the bursting storm.

His captains, Pride, and Lust, and Hate,  
Whose troops watch night and day;  
Swift to detect the weakest point,  
And thirsting for the fray.

Contending with this mighty force  
Is but a little band;  
Yet there, with an unquailing front,  
Those warriors firmly stand.

Their leader is of God-like form,  
His countenance like morn;  
And daily as He leads them on,  
Their cross is meekly borne.

His captains, Faith, and Hope, and Love,  
Point to that wondrous time  
When all the loyal ones receive  
Strength from a source Divine.

Their cross bespeaks a glorious truth,  
A truth as great as sure,  
That, to be victors, they must learn  
To love, confide, endure.

That faith sublime, in wildest strife,  
Imparts a holy calm;  
For every deadly blow a shield,  
For every wound a balm.

And when they win that battlefield,  
Past toil is quite forgot;  
The plain where carnage once had reigned,  
Becomes a hallowed spot.

Faith, Hope and Love now rule supreme,  
In perfect harmony;  
They've conquered Pride, and Lust, and Hate,  
They'll reign eternally.

\* \* \* \* \*

"Rooted and Built Up In Him."—Col. 2:7.

Everything that raises our personal standard of thought and purpose, everything that brings us nearer to the stature of the completed one in Christ, increases our power for good, and makes us more and more a power in the world about us. When we crave the privilege of doing for others, it is well for us to realize the privilege of being for others.

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With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right.

## Words of Wisdom

IN VIEW of the astonishing progress that has been made by technology and science, in its many and widely diversified fields, one might think that this would be an age of optimism, serenity and hope; but as we look about us the very opposite prevails. The world is suffering from fear, tension and insecurity as divinely foretold so many centuries ago. It is obvious that there is something lacking and it is that which is most essential to balance and stabilize man's fabulous achievement in very nearly every other branch of human endeavor—moral progress. The wonders that man has accomplished have come to represent a threat rather than a promise.

The Eternal unfolds in prophetic panorama to us the age for which mankind is vainly searching. Unlike man, He has first taken man's nature into account. He has set a standard of perfect moral behavior which can be, and must be attained by all who will live in that age when His promises become realities. People in general, have been lulled into a deceitful slumber, thinking that they can accomplish this end without a "price." But God has not offered this inestimable reward for any less than our all in exchange, which is meagre compensation indeed. They are governed by the doctrine of man rather than by the wisdom of God. But we must turn the situation around and be governed by the wisdom of God rather than by the teaching of man.

The ease with which a man can step out of the path of instruction and be like the ungrateful and unfaithful of Jeremiah's day, found hewing out broken cisterns, should arouse our vigilance so that we will set up a double guard. If honest when we hold our souls in one hand and the Law in the other, so necessary for Christian examination, no one should know our faults better than we do ourselves. It is up to each one of us to get rid of every evil weed so that the growth in the divine life can be vigorous and fruitful.

In the needful character preparation to meet our coming King, there is such necessity of having the true wisdom ruling our hearts lest we come short of God's promised blessings. If we are allowing His wisdom to work us over, we shall become new creatures and a separation will be affected; the old-man nature will die and the new man will live. When we grasp this knowledge and allow the Eternal's wisdom to impress our minds, we will think what we are doing, and exchange our own ways of thinking and acting for the thoughts and actions of the new man.

Plenty of men can do good work for a short time and with immediate promotion in view, but God selects only those in whom good works have become a habit.

Those who build for the future, know that there are greater things yet to come. Their minds are all wrapped up in "the things written for our learning." They never stop to doubt. They do not have time.

In our quest for that haven of endless joy, let us question our convictions by comparing them with His Word. Then we can cry as did the Psalmist, "Give me understanding and I shall live" (Ps. 119:144).

When God's longsuffering has reached its end, His wrath will be poured out upon all the workers of iniquity. What a comfort it will be to be resting securely on His promises and living safely by His precepts. We can have this assurance only if we are now making the practical application of the words of wisdom to our individual lives.

## About Remembering

**I**N LIFE as in school a person is always being called upon to remember something: a date in history, a telephone number, an explanation to a problem, a street address, a direction to follow, a poem, a song, etc. Success in life as in school, depends to a great extent upon the ability to remember. If one could not remember, there would be little purpose in learning many things.

Very early in the Bible we find the word "remember." See Numbers 15: 38. The Israelites were required to make a fringe in the borders of their garments and upon this fringe a ribband of blue. This was for the purpose of causing them to remember. To remember what? "And it shall be unto you for a fringe that ye may look upon it and remember all the commandments of the Lord and do them."

In Psalm 89: 47 there is something of importance to keep in mind: "Remember how short my time is: wherefore hast thou made all men in vain?" Our short stay here will all be in vain unless we remember this and early begin to do something about it.

Memory and remembering are not alike. Memory has been defined as "the cabinet of imagination, the treasury of reason, and the counsel chamber of thought." Memory is an involuntary trait of all animal beings and may be largely unconscious for long periods. Remembering is voluntary and conscious. Forgetting is a failure to remember but not a failure of the memory. You were not born with a poor memory. Remembering is a process that must be learned just like walking, talking, eating, identifying colors, distinguishing sounds and telling time. You learned these when you were a child and now you can perform them without effort, without being conscious of the mental process involved.

One important consideration is, what shall we take the trouble to remember? We know, of course, that we neither can nor want to remember everything that impresses the mind. To make our memories serve us intelligently we have to be able to choose the things we want to remember and concentrate on these. This will include our temporal duties and responsibilities, but as they are only temporary, we will not always have them. They should not be given first place in our everyday routine.

Here is something to remember and it is a command from Jesus. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). In Prov. 3: 1, 2, the importance of a memory and the proper use of it is clearly set forth. "My son, forget not my law; but let thine heart keep my commandments: for length of days and long life, and peace shall they add to thee." And in Prov. 4: 5 and 13 the Wise Man again emphasizes the necessity of not only getting this wisdom but of keeping it in lively exercise so we will not let it slip. You will notice in Prov. 4: 13 that our very life depends upon keeping it in memory.

The keeping of this law, then, is what will give us the length of days, without which all of earth's riches would be worthless, but it must first be written in the mind. You and I remember only what we know and know only what we remember. It is easier to remember that which captures our interest; and if uninteresting or unpleasant, forgetting may be easier.

The Bible is written in parables, allegories, symbols, figures of speech and plain language which tend to stimulate and hold the interest of its readers. This manner of composition is also an aid to remembering. However, we are leaky vessels and must have it repeated many times.

The prophet Ezekiel gives us some helpful advice, and it is of such value that he repeats it three times. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36: 31; 20: 43; 16: 61). Here is another instance where remembering some past failure makes it an instrument or tool to be used as an aid to overcome similar trials of the present.

Success in moral regeneration required of prospective New World citizens does not provide for lapses of memory, vacations, days off, or short hours; and "there is no discharge in that war."

As we look through this great Guide Book to the future, we see many warnings and admonitions on this subject of remembering. Ecclesiastes 11: 8 talks of the days of darkness, that they shall be many, "without end" for all who do not merit deliverance, and echoes the warning, "Let him remember this."

We hear Jesus saying, "Remember Lot's wife" (Luke 17: 32). It is an impressive warning for our day. Why did Jesus say this and leave it on record for our day and time? Because we are living in a period of world history when a great change in the affairs of men is about to take place and if we have not done the work of preparation, we shall fail to meet the challenge, as did Lot's wife, who, even in the face of certain death and with an angel giving the command, failed to remember, disobeyed and was destroyed.

There are many good things to remember and meditate on.

The Psalmist exults, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches." (Ps. 63: 5, 6).

If we "seek the Lord, and his strength: seek his face evermore," (Ps. 105: 4), we shall "Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth."

"Remember, I pray thee," Job reminds us, "who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity and sow wickedness, reap the same."

For our soul's salvation we need to heed the Prophet who exhorts us to remember our "own evil ways"; remember how we have received of His knowledge "and hold fast and repent."

Then in the fulness of praise, the singer of Israel cadenced: "Sing unto the Lord. . . Rejoice . . . ye righteous: and give thanks at the remembrance of his holiness."

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*It is altogether seemly and absolutely necessary for us to be dropd from our heights before we become worthy of God's exaltation.*



## Mimosa Christian's or Witch Hazel?

IS YOUR song of praise hushed by the brooding within your breast? Search well to know the cause of thy heart's pain. Impatience is a common ill that dulls the luster of many an hour. Why? Because the advice to let patience have its perfect work has been allowed to slip. "Ye have heard of the patience of Job"? Then through the rest of today imitate it. We can imagine Job patiently governed his spirit with an eye on that Day when he could face his Redeemer unashamed. If we, like him, all sin now banish from our lives and evil from our houses, our lives "will rise more radiant than the noon" to likewise face the Redeemer confident of winning His divine approval.

Perhaps some other trial confronting you has marred today—as sensitiveness. Someone has said or done something which rubbed the wrong way and you have turned away to nurse hurt and bruised feelings. Would you be called a "mimosa Christian"? You never heard of that? Well, there are professing Christians who are like a plant named mimosa which grows profusely in Brazil and in many of our southern states. The peculiar characteristic of this plant is its habit of falling asleep the moment it is touched. Thus it has been nicknamed the "sensitive plant" because it is so "touchy." If you touch one leaf, all the leaves on the stem will fold up and soon that stem will droop to the ground asleep. So it is with some people (as you know, if sensitiveness has marred your life); they just want to feel hurt, get all withered and fold up spiritually. Oh, do not be a "mimosa Christian" but rather be a hardy "witch hazel Christian."

The witch hazel shrub blossoms during the fall and no matter how cold the weather, the blossoms open. The cold does not injure them. God wants Christians who can grow and serve under adverse conditions. Not just necessarily when warm and pleasant. One who, when surrounded with difficulty, does not "fold up" like the mimosa. Instead, at such time, that inner beauty of character shines out and with radiance, hardy determination and zeal. Such a one is steadfast, unmovable, always abounding in the work of the Lord. He has something of the tenacity of fresh water seaweed whose roots are anchored to the rocks at the very edge of the mighty Niagara Falls but which refuse to be dislodged by the mighty torrents. Adverse conditions are great strength developers if we but resist them.

If there be any might in your soul, like the avalanche of snow, it will acquire additional momentum from the obstacles which threaten to impede it.

There are, without doubt, pilgrims on this Christian journey who need encouragement to more diligent study, a firmer hope and a stronger faith, more decision to be out-and-out for Truth, for God and for his or her own salvation. We are not actually out-and-out for Christ until we fling aside the world and all that is worldly, stand facing the wind that blows fresh from the mountains of God, shorn of the shackles of pride, prestige and social position, determined to aspire and achieve, not the tinsel and transitory things of this temporal life, but the granite-and-gold-things of eternity.

## For Good Copying

A WELL-KNOWN saying states, "Character is what we are, while reputation is what people think we are." Reputation needs only a favorable outward appearance which is easily assumed, while the development of character requires an endless amount of forethought in the selection of good intentions, right motives, self-control and ideals which only divine wisdom can inspire.

Jesus was an example of character; while the high priest who plotted His death was an example of reputation.

If we choose to adorn ourselves with reputation only, God will have no use for us; for we will then be more interested in appearing right before men than in being right with Him. On the other hand, if we decide to make character our choice, we will have to rise far above what man calls good; for God tells us His thoughts and ways are as far above our thoughts and ways as the heavens are above the earth.

For our portion we will have to adopt a self-denial the world both scorn and reject. What need have they for self-denial—they who have chosen to drink to the full life's little cup of pleasure and self-gratification? We who have chosen the high road of self-mastery, will have to do as did the great Apostle to us Gentiles, who said, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Jesus could say, "I do always those things which please the Father." His beloved Apostle exhorted, "Copy me as I copy Christ." In the great day of final Account, when life's inner aims and motives are revealed, we shall appear as we are and not as others may have thought that we were.

Appearance or reputation will mean nothing, for the great Judge will be able to tell the genuine from the counterfeit. We need to spend more time probing ourselves, and less time analyzing others, for we ourselves are in reality the one who opens or bars the gate to eternal life.



## Face the Sunshine

Face the sunshine—let the shadows lie behind you;  
Face the sunshine from life's dawning to its night;  
Face the sunshine though at first its brightness blind  
you—

Face the sunshine! Keep the shadows out of sight.

Face the sunshine—let its beams your smiling heighten;  
Face the sunshine—let its rays suffuse your soul;  
Face the sunshine—let its warmth your pleasure  
heighten;

Face the sunshine and be quit of grief and dole.

Face the sunshine—let its sweet caress remind you  
Of the brightness we should scatter through the  
years;

Face the sunshine—let the shadows fall behind you,  
And the sunshine will put rainbows in your tears!

# Meditations

## On the Word

*"Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the Lord" (Psalm 4: 4, 5).*

There is much in the visible creation which inspires in the beholder a feeling of awe, which may be defined as reverential fear and wonder. Scoffers at religion have often averred that religious awe in the human mind stands in inverse ratio to the degree of civilization: in other words, as education and culture increase, religion declines. This statement contains more than a little truth, due to two major causes: first, the character of what has passed for religion; and second, the inherent weakness of human nature.

Bible truth has no fear of facts, and its comprehension and acceptance is impossible apart from a fairly high degree of civilization, as history will verify. The plan of God as worked out in the affairs of His people has ridden the crests of the great civilizations of antiquity. It is not a religion for savages. But the hodgepodge of pagan superstition, some of it straight from the jungle, which the majority of mankind have accepted under various names, is so unscientific and absurd that it quite naturally suffers with the expansion of secular knowledge.

On the second count, it is well known that it is only the exceptional individual who can "stand" higher education. Our race is still more or less infantile in its mental processes, and when vain man acquires a little knowledge and fancies himself able to walk alone, his reaction is likely to resemble those of the pre-school child whom the writer once observed modeling a crude animal from clay. Standing back to admire his work, he exclaimed, "I'm God!"

It is this mental immaturity which precludes the wise, the mighty, the noble of earth from hearing the call of the Almighty (I Cor. 1: 26). But, by all good logic, reverence and faith should increase with the widening horizons of knowledge. The savage gazed in superstitious awe at the lofty mountain or cowered trembling beneath the storm. Today, even though we do not look upon the mountain as the abode of the gods or hear in the thunder the voice of divine wrath, we may still regard with enlightened awe these natural phenomena as evidences of a mighty creative Power. The men who knew it best stand mute with wonder before the marvelous intricacies of the human body—the body which the cave man took for granted, but which we now recognize as the highest and most adaptable mechanism in the terrestrial creation.

Descending to the humbler forms of life—amphibia, crustacea, infusoria, algae, protozoa—investigative science is forced to confess that in the solution of each mystery at least two more are uncovered, and the wonder of it all grows by leaps and bounds. The savage gave such matters no thought, his knowledge of Nature was sufficient for him; but the man who thinks is awed by his own smallness and ignorance in direct ratio to the expansion of his mind.

The complexities of a single cell of living matter baffles the understanding of the greatest savants, while the power to create and give life to such a cell is utterly beyond the foreseeable power of man. Below the cell stands

the molecule, and below that the atom. It was with a distinct feeling of awe that humanity faced the future after being rudely pushed across the threshold of the Atomic Age at Hiroshima, and has continued until man reaches, with outer-space vehicles, for the moon. In the presence of so great wonders, evidences of so much Power, it is fitting that man should bow his head in a proper awe and humility which has nothing in common with the ignorance or superstition of the savage, but is a recognition of the irrefragable facts. To refuse to acknowledge them is to brand ourselves as the greatest of fools.

Many great thinkers have cried, "Such knowledge is too wonderful for me" but, unfortunately, the aforementioned infantilism soon takes control as familiarity breeds contempt and marvels become everyday matters. Worse still, the new-found wonders are speedily turned to base or destructive ends. The only feeling of awe which is permanently beneficial is that which leads to a closer relationship with the Creator, and the goal of this relationship is perfection—singleness. "Stand in awe, and sin not"—a perpetual, increasing attitude of reverence and receptivity.

At first thought the counsel might seem strange to commune with our own heart, since "the heart is deceitful above all things and desperately wicked" (Jer. 17: 9) by nature, and from its depths proceed all the evils named in Mark 7 and Galatians 5. It is obvious that if we are to have a heart with which we may safely commune, it must be of a different kind, and so we find it revealed in the Word. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezek. 18: 31). This is but another way of admonishing us to arm ourselves with the mind of Christ (I Pet. 4: 1), to think as He directs in all things.

This communion can take place nowhere but in the bed of Truth, that bed described in Isa. 28: 20, which is too short and the covering too narrow for the natural man, with his ugly excrescences of pride, anger, envy, hatred, lust and greed. When cut down to the proper proportions, we will find this bed a delightful place to rest—rest from self, rest from sin, and, in the end, rest from mortality. It is important, however, that while in this bed we "be still," speaking no words of our own but surrendering our tongues to the service and praise of the Eternal. One word inspired by the flesh will prove one too many for our eternal welfare.

The member which must be lopped off by the sword of the Spirit to make us fit the bed of the Lord is the head, where all the trouble starts. Only the beheaded ones will be saved (Rev. 20: 4). The process is fittingly described by St. Paul as a sacrifice, or death to sin (Rom. 6: 6—10). "I beseech you therefore, brethren, by the mercies of God," he says in Rom. 12: 1, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The business of coming to God, or repentance, is not pleasant to the taste. It goes much deeper than words or superficial emotions; it means unlearning all the self-conceit and self-will that we have been training ourselves into for thousands of years. It means killing part of ourselves, undergoing in reality a kind of death. But this sort of death is precious in the sight of the Lord (Ps. 116: 15), for "he that is dead is freed from sin" (Rom. 6: 7). To be dead to sin, dead to the world, dead to everything of self—these are the sacrifices of righteousness which arise as sweet incense to the Almighty.



# Questions and Answers



Was not Christ crucified on Wednesday, the 28th day of March, A. D. 31? And was He not in the grave three days and three nights, 72 hours, not part of three days and three nights? My Bible does not read that way.

It is doubtful that it would be possible to prove on what day of the Roman week Jesus was crucified. The relation of the Hebrew week to the Roman week varies from year to year. His crucifixion took place on the day before the Jewish Sabbath, which was also the Passover. Mark 15: 42, Luke 23: 54, John 19: 42 reveal that Jesus was crucified on the preparation day, or the day before the sabbath. John 18: 28 indicates that it was the day before the Passover. The wicked priests that took Jesus to the hall of judgment entered not in themselves, lest they should be defiled and could not eat the passover.

The Jewish Passover always fell on the fourteenth of Abib or Nisan, the first month of the Hebrew year. The year started with the first new moon after the spring equinox. Each year began on a different day depending upon the event of the new moon. The weekly cycle also began with the new moon, the first day of the year also being the first day of the week. Each seventh day thereafter was a sabbath, the seventh day, the fourteenth day, and each succeeding seventh day during that year was a sabbath. The Passover always fell on the fourteenth day of the first month, which was also the second sabbath of the month. It was on the day preceding this that Jesus was crucified, and late that afternoon placed in Joseph's new tomb.

Following Christ's burial the women returned to their homes and rested on the sabbath day according to the commandment (Luke 23: 56). Then very early in the morning on the first day of the week they came bringing the spices which they had prepared, and they found the stone rolled away from the sepulcher, but the body of the Lord Jesus they found not. He had risen (Luke 24: 1—6). The Hebrew day was from sundown to sundown, not midnight to midnight, as our day is reckoned (Lev. 23: 32). It can be shown that Jesus was in the tomb two nights and a day, and a fraction of a day. He was crucified at noon on the sixth day of the week. He expired at the ninth hour or three o'clock. He was placed in the tomb a short time before that day ended, hence was in the tomb a fraction of that day.

At sundown the seventh day of the week began, and ended the following evening. Jesus lay in the tomb during that full 24 hour period or over the Sabbath. At sundown the first day of the week began, and Jesus remained in the sepulcher until daybreak, making His time in the tomb two nights, a whole day, and a fraction of a day; which can by no means be stretched to 72 hours.

Jesus already had revealed to His disciples what was to befall Him. The first three Gospels all record His statement. We quote it from Matthew, "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again" (Matt. 20: 17—19).

Here we have the program to be accomplished including His resurrection, which should be on the third day. This agrees perfectly with the history of the event. Jesus fell

into the hands of evil men on the evening—which was the beginning—of the thirteenth of Abib. He was in their hands all that night and the following day until He was placed on the cross at noon, the sixth hour of the day. During the afternoon of the thirteenth He died, was placed in the tomb. These events account for one day. As afore shown the next twenty-four hours was spent lying in the tomb, making two whole days, then followed by the night of the third day until daybreak, bringing His resurrection on the third day as He foretold.

The testimony of the two brethren who conversed with Jesus on the way to Emmaus the afternoon of the third day agrees with the foregoing. When in disguise Jesus conversed with the two brethren, Cleopas, answering said to Him, "Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted it had been he which should have redeemed Israel: and beside all this, *today is the third day since these things were done*" (Luke 24: 18—21). The three days includes the time Jesus was in the hands of sinful men, plus the time between His death and burial, plus the time actually spent in the tomb, also including the daylight hours of the day of His resurrection.

Jesus employed the words "three days" but once when foretelling His crucifixion. These words occur in Matt. 12: 40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." In Biblical language a part of a day is sometimes called a day, and that appears to be the case in this instance.

As for the Son of man being in the heart of the earth, an explanation of that statement poses no problem. Even when in the tomb Jesus was not in the heart of the physical earth. Joseph's tomb, newly hewed out of the solid rock was evidently above ground. When the stone was rolled away they were able to step directly into the tomb, and they saw the young man sitting at the right side. They did not have to climb down into a hole in the ground.

In the Scriptures people are often spoken of as the earth, and Jesus was in the hands of wicked men, and in that respect was in the heart of the earth. The angels who conversed with the women who were early at the sepulcher quoted Jesus as saying: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24: 7). Jesus was in the heart of the earth, in the hands of sinful men. We believe our correspondent will find his Bible reads this way.



One prayer I have—all prayers in one—  
When I am wholly thine;  
Thy will, my God, Thy will be done,  
And let that will be mine;  
All-wise, Almighty, and All-good,  
In Thee I firmly trust,  
Thy ways, unknown or understood,  
Are merciful and just.

—Sel.





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The bank had closed; my earthly store had vanished from my hand . . . I felt there was no sadder one than I in all the land . . . My hired man, too, had lost his little mite with mine . . . And he was singing as he tried to keep the cows in line . . . "How can you be so gay?" I asked, "your loss don't you regret?" . . . "Yes, sir, but what's the use to fret? God's bank ain't busted yet" . . . I felt my burden lighter grow, his faith I seemed to share . . . In prayer I went to God's great throne and laid my troubles there . . . The sun burst from behind the clouds, in golden splendor set . . . I thanked God for his simple words; "God's bank ain't busted yet" . . . And now I draw rich dividends, more than my hand can hold . . . Of faith and love and hope and trust and peace of mind, untold . . . I thank the Giver of it all but still I can't forget . . . My hired helper's simple words, "God's bank ain't busted yet" . . . Oh, weary ones upon life's road, when everything seems drear . . . And losses loom on every hand and skies seem not to clear . . . Throw back your shoulders, lift your head and cease to chafe and fret . . . Your dividend will be declared: "God's bank ain't busted yet" . . . The cattle on a thousand hills, the silver and the gold . . . The half of His great treasure has never yet been told . . . Altho' the wicked heap it up, for righteous it is kept . . . And let me tell you, every one, "God's bank ain't busted yet" . . . No rust corrupts, no thieves break in where hidden treasures lie . . . It's all for you; if faithful, true, you'll see it by and by . . . No bogus bonds, no watered stock, nor scrip is given there . . . But every one who has account will double portion share . . . Oh, pilgrim thro' this barren land, man's sun is almost set . . . Have courage as you journey on; "God's bank ain't busted yet"



